THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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INFLUENCES OF RELIGION.

THE following essay was written by Miss Angie Cross, and read by that young lady before the Mutual Improvement Association of the North London Branch, of which she is the Secretary, filling the position with exceptional ability, and it is thought worthy of a place in the MILLENNIAL STAR:

"MORMONISM," so called by the Christian world, is the only true religion upon the face of the earth; it is the same as was preached by Jesus Christ and His Apostles many years ago.

There were a great many religious denominations in the world at the time of the restoration of this Gospel, but not any of them were right, as they did not have incorporated within their systems of faith the principles, to the fullest extent as we find them laid down for us in the Bible.

Some said that belief was all that was necessary, as the blood of Jesus cleanseth us from all sin; that even the greatest sinner could be saved by saying he believed in Christ at the last moment. But the Scriptures tell us that "faith without works is dead," so it is evident that there is a work for all persons to do before they can be saved. We also read that Jesus told His disciples to go and preach the Gospel to every creature, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned," therefore, we can plainly see that faith alone will not save anyone.

Then again, other religious sects believe in sprinkling, which they call baptism; but we must be "born of water and of the spirit" in order to enter the kingdom of God, so sprinkling a little water on the face is not baptism, and will not initiate us into the kingdom of God. The Baptists believe in immersion, but not for the remission of sins, only to induct persons into their church. Peter said on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Episcopalians believe in confirmation by their Bishops; but, although they lay their hands upon the heads of the proselytes, they have not the power to confer the gift of the Holy Ghost upon anyone, as they are deficient of that power themselves, through not rendering obedience to the laws of God, as they were taught

by Jesus and His Apostles.

There are hundreds of different religions upon the earth, all varying in their belief and going different ways, at the same time thinking they will all go to the same place in the end; but Jesus said, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." This proves to us that unless mankind travel along that narrow path they cannot be saved. All these religions sprang from Romanism, their mother church, and if that is wrong, we cannot expect the others to be right.

Infidelity is rapidly increasing, and we need not be surprised that this is the case when, in examination of the doctrines of these religious sects, we find that they are so very different to the teachings of our Savior.

The idea is prevalent among many Christians that the Supreme Power has neither body, parts nor passions, and yet at the same time they will tell us that God sits upon a throne, with His Son Jesus at His right hand. From this it is very evident that He must have a body, and it is evident that He has also passions, for we are told that He loved us so much that He gave His Only Begotton Son for our redemption; and is not love a passion? The doctrine of an immaterial God is one of the chief causes of so much infidelity, for any thinking person must acknowledge that such a doctrine as that is most inconsistent.

Religion has potent influences upon the minds of mankind. It was first given unto Adam after his transgression; it redeemed him from his fall, and placed him in the path of salvation. We also find that it caused Enoch and the inhabitants of his city to lead such pure lives, that they were translated without seeing death. He actually had such power that the mountains shook at his voice. Noah and his family were also saved by observing the laws of the Gospel and by entering the Ark, while others failing on their part to comply with the laws of the Gospel, were destroyed. Abraham was brought to know God through religion; in fact, religion is the guiding star, the sun of holiness; it guides and directs the human family to do right, and it enables all who obey it to lead godly lives, while others who do not are destroyed.

Even an imperfect religion will exercise certain influences upon the minds of mankind for their own good. The Jews, by these influences, became the best and wisest people in their day, while those who did not have religion, or who had an impotent and false one, fell, as the Assyrians, Carthagenians, Persians, Babylonians, etc.: they all became so much involved in trouble and weakened by revolutions, that all power was taken from them.

These nations that have possessed the holiest and highest forms of religion, have always been the standard-bearers of intelligence and godliness. Even though a people possess not the true Gospel, if the faith which they have be the best that is upon the earth, they will be the leaders in the cause of civilization and progression. I will say again, that the Jews were the noblest in their day, as they had the best religion.

In the days of our Savior, Peter, through religion, knew who Christ was; it also caused many people to repent, for on the day of Pentecost, when Peter was preaching, the assembled multitude cried out with a loud voice, "Men and brethren, what shall we do?" and after they were told what to do, three thousand were added to the Church that day. It created a pure, holy, and benevolent heart, so much so, that they sold all their possessions and laid the proceeds at the Apostles' feet. If the Jews had obeyed the religion taught by Christ and His disciples, they would never have been scattered, but would still have had their lands and walked and talked with God.

Religion, although ever so poor, influences the Mohammedans for their good; it also teaches the Indians good from evil; in fact, it is an incentive to good and a preventive of wrong. The mind of man is so constituted that it cannot be satisfied and reconciled if dispossessed of religion. God so designed it that religion should be the sun of man by day, and the moon of the soul by night. What the sun

is to the solar system, so is religion unto man. Religion in the dark ages made poets, painters, architects and scientific men; it arouses intelligence and makes wise men what they are. All knowledge is comprised in religion, and no man can become perfect in knowledge without it.

Many forms of religion have prevailed upon the earth since the death of Christ, and have been productive of more or less good; indeed, they have been stepping-stones unto the restoration of the true Gospel, which was first restored in America. That country was discovered by Christopher Columbus on the 12th of October, 1492. He thought there was another part of the world somewhere to the west, and was determined to try and find it, but he could not get there owing to not having a vessel to sail in, until Queen Isabella of Spain, under religious impulse, sold her jewels and fitted him out with three vessels, and thus he succeeded in discovering America.

Religion so actuated the minds of the Puritan Fathers, that they could not endure the tyranny of the old world, so they went to America, where they soon established themselves. Many thousands followed their example, until that land became as it were a world of itself, with many different religious denominations.

But they were still in darkness in regard to the true religion, until the year 1820, when a young man named Joseph Smith prayed to the Lord to teach him the right religion, and a vision of the heavens opened unto him, two glorious persons descended towards him, and one, pointing to the other, said, "This is my beloved Son, hear him." He was then told that all the religious societies on the earth were teaching incorrect doctrines, and that he must join none of them.

On the night of the 21st of September, 1823, the angel Moroni appeared to him three times, giving him much instruction, and informing him that God had a work for him to do, which should cause his name to be good and evil spoken of among all people, also that a record, written upon gold plates, and giving an account of the ancient inhabitants of America, and the dealings of God with them, was deposited in a particular place in the earth, and, with the record, two stones in silver bows, which were anciently called the Urim and Thummim, and by which God revealed intelligence to His people. He received many revelations after that, and on the 22nd of September, 1827, the plates, with the Urim and Thummim and breastplate, were placed in his hands, and the record after being translated and printed, was called the Book of Mormon.

On the 15th of May, 1829, Joseph Smith and Oliver Cowdery went into the woods to pray, and while praying a heavenly messenger—John the Baptist—the forerunner of Jesus, descended in a bright light, laid his hands upon their heads, ordained them to the Aaronic Priesthood, and commanded them to baptize and reordain each other, which they did. Joseph Smith after that received the Melchisedek Priesthood, under the hands of Peter, James and John, Apostles of Jesus Christ, and who hold the keys of that Priesthood, and on the 6th of April, 1830, the Church was organized, consisting of six members, but it rapidly increased.

The object of this religion being revealed, was to save the souls of men, and to enable mankind to work out a salvation whereby they can again enjoy the presence of God. "Mormonism" has so revolutionized the religious world, that where the doctrines of Christendom were dogmatic, they are now becoming much more liberal. It also throws great light upon many theological questions and the subjects of religion; in fact, it is *true Christianity*, and the honest minded man when it is explained to him will embrace it, while the dishonest minded man will be filled with intense hatred.

It is surprising to think that though the doctrines we hold are so clear, and the same as were taught by Jesus, the world cannot understand them. Our religion opposes many erroneous ideas of the Christian world to-day; but the Scribes and Pharisees in Jesus' time were filled with intense hatred, and were constantly persecuting the Saints, so we need not be at all surprised in finding ourselves persecuted

and hated now by those who are not of our faith, for God said that He would have a tried and a chosen people. We receive many benefits from this religion, but the principal one is, that it saves now and eternally all who obey and live it; on the other hand, it condemns those who do not.

BE SURE YOUR TRUTH IS TRUE.

MANY persons think that nothing in life can be plainer or simpler than to tell the truth. All that they deem necessary is conscientiousness. If only the desire to be truthful were concerned, it might rest purely on moral grounds, but when we also consider the act itself, we find that it includes some cultivation of the intellectual nature as well as the moral. Men talk fluently of many things of which they know but little, or perhaps nothing surely, and of course in these at least no mere wish to be truthful can enable them to be so. Perhaps they discuss people whom they only know superficially, and pronounce upon their characters or actions without either the insight or the sympathy needed to understand them. Or the questions of the day are canvassed, and hasty decisions uttered, which after events compel them to retract. It matters not what is the subject under discussion; if they pronounce judgments or assert facts on points upon which they are not thoroughly well-informed, they violate truth, however much they may think they honor it. A habit of accurate observation is no less needed for perfect truthfulness. Few people know how to look or how to listen. The eye and the ear need training to distinguish what may be seen, and to appreciate what may be heard. The attention needs to be aroused and fixed, the power of concentration needs to be exercised, the flagging interest needs to be stimulated in order that even tolerably correct impressions should be made upon the brain. The lack of all this is patent among us. How many, after looking upon a landscape or a picture, or even upon an exciting tragedy, can form any adequate representation of it in their own minds? Or on listening to a simple story which has affected them, or a conversation which has interested them, or an eloquent speech which has thrilled them, how many can so recall its main feature in exact order, as to enable them to give a fair portrayal of it to others? Yet this must be done, if they would truthfully repeat anything they have heard. Necessarily such accounts at the best can be only partial and limited, as are their powers; but if those powers are not exerted, or are only put forth in a loose or languid manner, they cannot hope that even that partial account shall be worthy of credence. Then, too, there is a host of prejudices or preconceived opinions, of hopes and wishes, that hide the truth, unless men are on the alert to tear away the veil. They see and hear the things they like best, or those they wish to be true, while the rest are easily ignored or forgotten. Thus things become colored and distorted, and of course retain that untrue form and color in the recital. It is very hard, though not impossible, to become aware of this danger, and to guard against it by extreme watchfulness and self-restraint. Even when men are sure of their facts, or well-grounded in their reasons, or clear in their thoughts, or correct in their perceptions, or impartial in their investigations, in order to convey their meaning intelligently or accurately, they must have a tolerable familiarity with the signification and use of words. Who has not been often conscious of failure in expressing what he wished, though having used his utmost efforts to do so? Or who has not at times been thrilled anew by hearing or reading his own thoughts in language far more expressive and accurate than he has ever been able to command? We call truth sacred, yet the study and correct use of language, by which alone we can communicate it, is too often regarded as a strictly literary accomplishment, having nothing to do

with character or morality. Is it not certain that if our young people were imbued with larger and higher ideas of truth, and taught the moral duty of cultivating the only means we have of uttering it, a new impetus would be given to their efforts, and they would help to build up a more truth-telling as well as truth-loving nation? It may be suggested that if all this care and pains and education are necessary in order to tell the truth, we should be practically reduced to silence. Not so, however. There would probably be less talking done for a long time if these necessities were appreciated. Silence is, indeed, often the best, and sometimes the only, medium of truth. But we should also recognize what is frequently forgotten or denied, that as in everything else, so in truth, there are degrees. There is no sharp limit, as some aver, between what is true and what is untrue. Ruskin, alluding to children says: "Make them try always who shall speak truest, both as regards the fact he has to relate, and the precision of the words he expresses it in, thus making truth the test of perfect language." Truth, like justice, mercy and love, is infinite, and can never be exhausted. The finite man can only approach it humbly, yet earnestly, and if he do this to the extent of his powers, he will become a truthful and an honorable man. If, however, he does not bring all his powers into this service, if he neglects to train his faculties of observation, of thought, of language, if he does not resist the bias of prejudice and of desire, if he does not search for truth with energy, and use scrupulous care and accurate language in conveying it, he can never attain to that character.—*Philadelphia Ledger.*

THE VALUE OF DIET REFORM.

ANIMAL food may well be described as the food of barbarism. When man emigrated from his primeval home in Central Asia, he was at once cut off from obtaining his natural food. Left to his own resources, he was obliged to seek unnatural food. Only as he grew civilized and settled did he begin to cultivate grains. Account for it as we may, it is an axiom founded on broad, universal experience, that the more cultivated, the nobler and better one race is than another, so much the less does it indulge in an animal diet. The practice of eating the flesh of animals is, however, barbarous from another point of view. A peculiarity of the barbarous nature is cruelty. Real culture and true progress are indissolubly connected with a regard for the rights of those that are weak, and with a tender compassion for the sufferings of animals. The agony of dying has not yet been smoothed away by any of the appliances of modern science; it has been reduced, we admit, but still the creatures eaten for food *have* to die. And then there are all the untold tortures endured in transport, and the misery occasioned by the efforts to meet a demand so much exceeding the supply. If we would but realize, in a common-sense fashion, the simple facts connected with the production of animal food, and look at them, unbiassed by the force of custom or personal inclination, every chord of pity in our souls would quiver with the thought of the pain inflicted, every spark of sympathy protest against continuing it, every feeling of justice denounce our infringement of the rights of the self-defenceless. In the second place, we maintain that animal food is not the natural food of man. We have already referred to his original condition; one of perfection—physical, mental, moral, spiritual. Then

"The state of nature was the reign of God;
Man walked with God, joint tenant of the shade,
No murder clothed them and no murder fed."

The anatomy of man points clearly to his fruit-eating nature. "His teeth have not the slightest resem-

blance to those of the carniverous animals, except that their enamel is confined to the outer surface. He possesses indeed teeth called 'canine,' but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals. Thus we find that, whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ; all of which in their natural state are completely herbivorous" (Professor Owen). The testimony of Haller, the great physiologist, runs thus: "This food in which flesh has no part is salutary, inasmuch as it fully nourishes a man, protracts life to an advanced period, and prevents or cures such disorders as are attributable to the acrimony or grossness of the blood." Ordinary observation alone, however, tells us that the health of vegetarians as a class far surpasses the health of any other class of people who may be selected for comparison. The Americans, on the other hand, are noted for their flesh-eating proclivities and bad health. Napoleon's hardiest soldiers, in and around Moscow, were Italians who had grown up on bread with figs and raisins. The porters of Constantinople, vegetarians, are celebrated for their great powers of labor. The Scotch gillie, fed on oatmeal, and his English master on the orthodox food, stand out in contrast when the question is deer-stalking. Then, with regard to mental power, "Plato was pre-eminently the 'Lover of Figs.'" Plutarch denounces animal food as giving only "feebleness to the mind." Sir Isaac Newton wrote his "*Principia*," and Luther many of his best works, on bread and water. Lord Byron composed some of his finest poems on a diet of biscuits. Among our greatest scholars, at this moment, are men who formerly studied in Edinburgh on a diet practically vegetarian. Leaving, however, these primary reasons for the avoidance of animal food, let us look at it from the standpoint of social and domestic economists, under the head of cost. The bitter wail now resounding from our great cities would hush itself in peace if food were cheaper. But while the working classes continue to demand as food beef and mutton, they must not complain if they daily suffer semi-starvation. The Greeks reached a high standard of civilization. We strive to follow them in literature, in art, in thought, even in dress, why not in food? *They* abstained entirely, or almost so, from flesh meat. Antiphanes called them "The Leaf-Eaters." Their most popular dishes were wheaten porridge, bread, honey, beans, lupins, lettuce, leeks, olives, dates and figs.—*Food Reform Magazine.*

SNAKE-CHARMING.

SNAKE-CHARMING is a common occupation in Egypt as well as India, and has been engaged in from a very early period. Herodotus, "the father of history," speaks of tame serpents being kept near Thebes. They were pets, did nobody any harm, and were buried in the temple of Jupiter when they died. Snakes are kept in this way still in some of the Eastern countries; and in parts of India serpent worship is carried on. A place of honor is given to the cobra di capello — the hooded or spectacle snake, as we call it—in many of the Hindoo temples. And it is this snake, although large and dangerous, with which the Indian jugglers usually perform some of their most striking tricks. The wonder is that, as the animal is a good weight and needs a good deal of room, they should be able to make it appear and disappear, apparently at the word of command. The juggler on these occasions usually produces a bag. This he gives to the spectators to be examined, and that they may satisfy themselves it is empty, and that, as our magicians would say, "there is no deception." He then takes the bag, and, throwing it on the floor, mutters some words

nobody can understand, and goes through various motions with his body. All the time he is looking at the bag, which suddenly begins to move, and by and by the cause of the motion is seen in a great cobra making its way from underneath. The juggler keeps repeating his gibberish, and the snake raises itself and lifts its hood and looks straight at the spectators, some of whom get frightened at the sight, for the cobra has a fierce and ugly look. But the performance is not yet over. The juggler waves his hands and twists his body about and speaks his strange words, and the snake lowers its head and crawls under the bag, and in a moment or two is gone! It is indeed a remarkable trick. But it is only a trick, and one of the "Presto, change," sort; though just how it is managed is the secret of the juggler. Sometimes a shrub is made to grow under the bag and to bear fruit and then to disappear; and sometimes also a Hindoo boy is made to come and go in the same mystifying way. The snake-charmer, however, is not always a juggler, as we would use that word. He plays a tune to the snakes he has with him, and as the music proceeds, they raise themselves up from a basket or from the ground, and keep time by moving their heads in a very gentle and sleepy fashion. The music is allowed to die away, and as it stops the snakes become motionless; and then they are quickly put into the basket and covered up for safety. It is said that if they were not caught up without delay, they would spring upon the spectators, for they soon recover from the lethargy into which they have been thrown. It is possible to keep the cobra harmless under music for a considerable time. We are told by a naturalist (Forbes), who closely studied the habits of animals in India, that he one day spent an hour painting a cobra, which was kept dancing the whole time upon a table. He frequently handled it and examined its spots and the spectacles on the head. He was surprised afterwards to find that the fangs had been left in. The next day the same snake was being charmed to please some people at a bazaar, when it suddenly sprung forward and bit a young woman in the throat. The young woman died in half an hour in great agony. Serpent-charming seems dangerous work; but it often serves a useful purpose, as when the charmers use their powers to beguile snakes out of houses and gardens where their presence is not wanted.

There is no way of repressing feeling so effectual as to deny its expression. The very effort so to calm the tones of our voice as to express less anger than one feels, will of itself allay the anger and bring about a milder mood. The brave struggle to endure necessary suffering without inflicting cries and lamentations upon friends, will enhance one's power of endurance. He who resolutely changes a whining and fretful tone for a cheerful one, will soon find much less to fret about.

SUICIDE IN NATURE.—Early in December, 1879, an apparent epidemic of suicide attacked the herrings and sprats in Deal Roads, and they rushed ashore in such myriads at Walmer, that the fishermen got tired of carting them off, and they were left on the beach for all who cared to help themselves. Nature seems now and then to put bounds to over-population, but, if this be the case, no herring famines need be feared, for economical Nature would never have played into the hands of the fishermen who are always at war with her. Such wholesale suicides occur among other forms of animal life. In Africa regiments of ants have been seen deliberately marching into streams, where they were immediately devoured by fish. Rats have migrated in myriads, stopping nowhere neither day nor night, and have been preyed upon by both large birds and beasts of prey. In the Seychelles some years ago several hundred turtles conspired to die together on the island in front of the harbor, and carried out their decision. Were they the victims of hydrophobia, delirium tremens, or some other disease? Even the gay and sprightly butterfly has been known to migrate in immense clouds from the land straight out to sea, without the remotest chance of ever reaching another shore. What could be the reason for such a suicidal act?—*The Sea*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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ELECTION, FOREKNOWLEDGE AND PREDESTINATION.

THE subjects of election, predestination and foreordination seem to perplex many enquiring minds. There are passages of ancient scripture which appear to favor the extraordinary doctrine that the Almighty, before the foundation of the world, chose a certain few out of the multitude of His children to be His elect, who alone are to be redeemed. And these, it is claimed, are to be saved through the blood of Christ, irrespective of anything they may do or leave undone, while the rest—the vast majority, denominated "the rubbish of nature," notwithstanding their good works, are to be eternally lost—doomed to unquenchable and everlasting fire.

No heresy among the many errors into which the religious world has fallen illustrates more strikingly than this, the danger of depending upon the "dead letter" for knowledge of divine things. It is the spirit that giveth light as well as life; and the question of the Scripture-reading Oriental:—"How can I, except some man should guide me," in response to Philip's query: "Understandeth thou what thou readest," shows plainly the need of the "living oracles" to expound the writings of departed prophets to the understanding of the inexperienced.

If it could be shown that such a doctrine is taught in the Scriptures, it would simply prove that Bible writers contradict each other and themselves. For the whole teaching of that sacred book is predicated upon the power of man to do good or evil as he may elect, and his responsibility before a just God for the exercise of that power. On this is based the theory of rewards and punishments. Without it there can be no sin and no righteousness. Freedom of action is essential to either disobedience, which is sin, or obedience, which is righteousness. If the creature was not free to obey or disobey any and every law given to him by the Creator would be simply mockery and nonsense. The necessity for a Redeemer is the existence of sin. Sin is the transgression of divine law. The promulgation of God's commands and the disobedience of man thereto demonstrate the agency of the creature.

The story of "the fall," as related in the second and third chapters of the Book of Genesis, clearly illustrates the principle of man's freedom to do right or wrong, and the justice of punishment as the consequence of disobedience to divine law. Adam was as free to partake of the tree of life as of the tree of death, and *vice versa*. The command was: "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest

thereof thou shalt surely die." God did not prevent Adam from eating of it, neither did Satan compel him to partake. It was man's own act, by virtue of his own agency, that justified the infliction of the penalty. And this was an example of God's dealings with the whole human race. "See," says the Divine Law giver, "I have set before you this day good and evil; choose now which ye will serve." And there is a day appointed when all men shall be judged for the deeds done in the body, whether they be good or evil, and every man shall receive "according to his works." Christ's atonement redeemed mankind from the permanent inherited effects of Adam's transgression, and opened the way of complete redemption from personal as well as original sin. And mankind are free to receive or reject the conditions on which that redemption may be secured.

But, it is argued, the Almighty knew beforehand that Adam would sin, and it is asked, how could the man be free to refrain from the act forbidden when God foreknew he would perform it and so prepared a means of redemption? The explanation is simple. The foreknowledge of God does not in any way infringe upon the agency of man. The creature is just as free to make his choice and do good or evil, whether the Creator knew or did not know beforehand what the selection would be. Parents often tell children not to do things that are wrong, having the certain prescience that the wilful little ones will, nevertheless, be sure to disobey. But that foreknowledge does not compel or hinder the wrongful acts, nor do away with the necessity of forbidding the evil. We may be positive that persons of our acquaintance will take a given course, but that assurance does not affect their freedom of action. And our Father in heaven may know the end from the beginning, and may shape His plans with reference to the acts of men and nations, foreseen before committed, and thus the results of their doings may be in His control and all be made to subserve His designs and purposes, while the individuals themselves are left free to do good or evil, according to their own desires.

Temptation is not compulsion. Divine impulse is not force. The Spirit of God will enlighten, suggest, assist and guide into all truth; and the spirit of that Wicked One will prompt to evil, deceive the sinner, and lead down to darkness and death. But neither is permitted to take away the agency of man, for that would render him an irresponsible being and fit neither for reward nor punishment, exaltation nor disgrace.

Predestination and foreknowledge are different from each other. God may know beforehand what a man will do, without predetermining that he shall do it. It cannot be shown from reason or Scripture that the Almighty prearranged affairs so that persons should be compelled to do or refrain from doing anything affecting their salvation or condemnation. Men have been raised up at different periods for the purpose of performing works needful at those times to accomplish the designs of the Almighty, and they were chosen for those missions because of the Divine foreknowledge. They were predestined to the place and time in which they lived and acted. Many were foreordained to their work. Jeremiah was informed by the Lord that he was known before his birth and foreordained to be a prophet. This, however, did not affect, in any way, his freedom of action to do right or wrong or take

a course to secure or forfeit his salvation. All the great figures of history, ancient and modern, sacred and profane, were predestinated and foreordained, according to the foreknowledge of God, to be born when and where they appeared in the world and under the circumstances that surrounded them, that they might be in positions to accomplish what the Creator forknew they would be able to do in the necessities and emergencies that would arise. Yet they were free to act, and while accomplishing the work for which they were designed they could, of their own volition, take or depart from the course that would lead to their individual salvation.

Cyrus, the Persian, was raised up by the Almighty, as predicted by Isaiah before that king was born (xliv, 28; xlv, 1-4) to subdue nations, to favor Israel, to restore Jerusalem, the Lord foreknowing that he would be able and willing to do these things, but this did not take away his agency nor secure or prevent his salvation. Saul of Tarsus was chosen of the Lord to be one of those who "first trusted in Christ" and to be an Apostle to the Gentiles; but he declared: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor., ix, 27). Pharaoh was raised up to perform a necessary work in his age and nation, and when God "hardened his heart" it was to show forth His power in the land of Egypt, punish the nation and court that had kept His people in bondage, and prove to Israel their need of reliance upon Him. And then Pharaoh was glad to let Israel go. These incidents were not designed for the eternal condemnation or otherwise of the stubborn king of Egypt. His oppression of Israel preceded these events, and the hardening of his heart was a just retribution for the injustice he and his people had wrought, the result being disastrous to him and them and beneficial to those whom they had wronged. Judas was chosen among the Twelve who followed Jesus that he might have the opportunity of developing that which was in him and of betraying his Master. But he was not compelled to do that evil act any more than another greedy and mercenary traitor of ancient or modern times. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed" (James i, 13, 14).

The case of Esau and Jacob is often cited to prove that one was foreordained to perdition and the other predestinated to salvation. Paul is supposed to be the great enunciator of this peculiar doctrine. He says, in reference to the sons of Isaac: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." But what was "the purpose of God according to election?" That Jacob should be saved and Esau damned? Not at all. The promise to Rebecca and the purpose of God were, simply, "The elder shall serve the younger" (Romans ix, 11, 12). But it will be urged, does it not say, "as it is written, Jacob have I loved and Esau have I hated?" Yes. But where is it written? In 1st Malachi, 2, 3. The Lord declared this, not before the children were born, but hundreds of years after they were dead. God foreknew what Esau would do, so He elected Jacob as the son of Isaac through whom the promised seed should come and who

should be greater than his brother. And his feelings towards either were not expressed until their lives had proclaimed their different qualities and claims to love or hatred.

No man was ever foreordained to be saved or foredoomed to be damned, irrespective of his own acts springing from his own volition. But God has predetermined that all men shall be brought to account for their doings in mortality, because he has given them freedom of action and placed before them the good and the evil, and has foreordained the means by which redemption may come to all mankind, and glory and honor to those who strive for exaltation. He who is condemned will suffer the consequences of his own acts, and he who fails to gain a crown in the heavenly kingdom will lose that which he might have obtained if he had complied with the fixed conditions prepared from the foundation of the world.

The advocates of the fate theory and of the non-necessity of works to salvation, have to rely upon misunderstood passages in the writings of Paul. The other Apostles lay special stress upon the doctrine of salvation by good works as well as faith in Christ Jesus. Peter, who held the keys of the Apostleship, warned the Saints against a misapprehension of Paul's writings on this subject. He says: "As also in his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter, iii, 16). But it will be seen, when Paul's epistles are read carefully, that he both understood and taught the necessity of good works, and that the works which he declared to be non-essential to salvation were the deeds of the Mosaic law. That he did not believe, as some suppose, that men are predestined to salvation irrespective of their own actions, is clear from Romans ii, 6-11: "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; But glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God." Nothing can be plainer than this. It brings Paul into harmony with the other Apostles and all the inspired writers on the question of individual responsibility and salvation through good works founded on faith, and proves that those who imagine that Paul was a believer in the kind of election and predestination taught by Calvin and many modern divines have greatly misunderstood the position and the arguments of the great Apostle to the Gentiles.

If God has chosen from the foundation of the world a certain few to be saved, and condemned the rest to be damned, of course it does not matter what is done by either class so far as their eternal future is concerned. If the elect do ever so much evil, they must be saved through Christ; and if the non-elect perform ever so much good, they will be lost and go to the devil. Therefore preaching is vain, repentance is useless, there is nothing to strive for, all the exhortations to sinners and the labors of the Savior to destroy the works of Satan are useless, and if the devil "goeth about like a roaring lion,

seeking whom he may devour," he exhibits great folly, for he might as well wait till he gets them, seeing they are sure to fall to his lot, and the Apostle who warned them was as foolish as he, for what avail is the warning if their fate is foreordained? "Turn, turn unto me, why will ye die, O House of Israel;" "Come unto me all ye that labor and are heavy laden;" "Him that cometh unto me I will in no wise cast out;" "Who will have all men to be saved and come to the knowledge of the truth;" "Not willing that any should perish, but that all should come unto repentance;" these and a thousand other texts are but a delusion and a snare, if mankind are not free to serve God and gain salvation, or serve the devil and receive condemnation.

If those who entertain such a notion would look into their own nature and their daily doings, they would find therein its complete refutation. They would see that they have power in themselves to do good or to do evil, and that they can cultivate their own inclinations, subdue or give way to their passions, submit to law, human and divine, or despise restraint and be governed by nothing except their own will and desire. With the same tongue they can praise God or blaspheme his name; with the same hand they can smite or caress; with the same faculties they can commit sin or obey the behests of Deity. Fatalism is a foe to virtue and a friend to vice. If carried out to its logical sequence, it would paralyze human effort and fill the world with confusion. It will not do for this world and there is no use for it in the world to come.

But the doctrines of foreknowledge, of election, of predestination, of foreordination are true. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii, 26.) According to His foreknowledge and divine purposes He predetermined where all the sons of men should dwell and where they should be brought forth. Some were designed to rule and some to serve. Some to work in one direction, others in another. The seed of Abraham for a peculiar mission; other races for different missions. Special individuals for special positions. But did He predetermine that some should be compelled to come to Him and be saved, and that others should be shut out from Him and be damned, irrespective of their own voluntary doings? No. The next verse (27th) says, "that they should seek the Lord if haply they might feel after Him and find Him, though He be not far from every one of us: for in Him we live and move, and have our being."

The true doctrine of predestination cannot be fully understood apart from the doctrine of pre-existence. To enter into the latter is not the purpose of this article. Suffice it to say that God, in the beginning, looked around upon the myriads of spirits which He had created. And among them were great and bright intelligences. "As one star differs from another star in glory," so did these in that grand intelligence which is the glory of God. "These," said the Father, "will I make my rulers." And He foreordained them to the various places they should fill on earth and the times in which they should live. Some, whose future He foreknew, whose acts of righteousness he foresaw, He predestinated "to be conformed," through their faith and righteousness, "to the image of His Son that he might be the firstborn among many

brethren." As Jesus was selected as a lamb without blemish and without spot to be the sinless sacrifice, through foreknowledge of his perfect obedience, so others were chosen for their respective missions and times and callings, and they have appeared on the stage of this lower world, performed their parts and passed to higher spheres to await the great day when all things shall be revealed, and every man shall be judged and rewarded according to his works. Others of these noble spirits are now on the earth working for the Master in the great "dispensation of the fulness of times." The world knows them not, and even many of their brethren sometimes scarcely appreciate them. Yet they are bright and shining lights amid the darkness of this lower world. And they are a power for good. The Mighty One is with them and the spirit of their calling from the foundation of the world is upon them, burning like a fire in their bones. They are bulwarks against evil. They turn many to righteousness. They are a strength to the righteous. They are a terror to evil doers. They are warred against by Satan. They are not of this world and therefore the world hates them. They are God's elect. But He who has "predestinated" them and "called" them, shall also "justify" them, being sanctified through the righteousness which is of faith, and shall also "glorify" them when they have finished their work and have earned their crown as kings and priests unto God and the Lamb for ever.

Let no one be deceived. He that doeth righteousness is righteous. He that sinneth must meet the consequences of his acts. By obedience to the Gospel, remission of past sins can be certainly secured. Then he who takes upon him the name of Christ must pattern after Christ in spirit and word and act. The Holy Ghost will guide into truth, but the individual must practise that truth of his own volition. Herein is the reward. Celestial glory can only be had by obedience to celestial law. The wages of sin is death. And the judgment will determine the eternal position of both saint and sinner. Therefore, Oh! man, do that which is right, avoid that which is wrong. Think not that any one's righteousness will be imputed to him that has none of his own, but be assured that in the great day of the Lord all shall appear as they are, and none will be found worthy to enter into the Eternal Presence to enjoy the society of the blest, unless they have complied with the conditions and are sanctified through obedience and personal righteousness by the blood of the Redeemer!

C. W. P.

ABSTRACT OF CORRESPONDENCE.

CHRISTIANIA.—From a letter dated Oct. 1st, received by Elder C. J. Arthur from Elder Melvin D. Wells, who, in company with President D. H. Wells, Elders Penrose and Osmond, are on a visit to Scandinavia, we extract the following: "We are having a most excellent time among our Scandinavian brethren and sisters. Of course we cannot understand them, nor they us; but the very same spirit (that of the Gospel) is prevalent among them. We held two good meetings in Christiania, and Brother Penrose delivered two excellent sermons. Brother Lund took notes and then interpreted to

the people. They paid marked attention all the time, although they could not understand anything that was said. We have visited some very interesting places here as well as in Copenhagen, and have enjoyed ourselves exceedingly. The brethren have been and are as kind to us as they can be. We expected to leave here for Stockholm this morning, but we found on our arrival at the station that the time of starting was changed, so we have to wait until 4 p.m., and will thereby lose one day which we would otherwise have had in Stockholm. It has rained all the time since we came here, so you can imagine it is not so pleasant to get around as it might be. Yesterday we went up the Santehaushogen, a hill in the centre of the city, where we had a most excellent view. There is a large reservoir full of water on the top, to be used in case of fire. The principal feature, however, is the grand view which is to be had of the city from there. We went from there to the king's palace, which is also a very fine place. It has a most beautiful location, and is a splendid and substantial building, but the grounds around it are not cultivated equal to what they are in some places in England."

CORRESPONDENCE.

Kenton, Kent Co., Delaware, U.S.A.,
Sept. 15, 1885.

President Daniel H. Wells.

Dear Brother,—When I arrived at New York, I concluded not to go on to Utah with the company of Saints and Elders, so after helping the Saints with their luggage, and seeing them off safe and sound, I turned my attention to what I should do. I stayed the night of the 9th in New York, and on the following day I took train for Philadelphia, thence to Kenton, Delaware, where resided my father's brother and family, and quite a number of other relatives. I arrived in Kenton about 9 p.m. on Thursday the 10th. My uncle and family received me well, and made me very welcome. As he is engaged in the butchering trade, and Kenton is a country village, his time is occupied in driving around among the villagers and farmers, buying their sheep, calves and beeves, so he took me with him the first two days, and in our travels we met many persons, to all of whom he would introduce me. He never forgot to tell them I was a "Mormon" from Salt Lake, setting great stress on the words Salt Lake and "Mormon." The consequence was, that everybody wanted to hear me preach. On Sunday the 13th, I went to the Methodist meeting, my uncle and family belonging to that persuasion. Kenton has no regular preacher or pastor, the one they had having left some time ago, and ever since the members of this church have been praying to the Lord to send them one who would preach the Gospel in its fullness, and show them the right way of salvation, so I hope I will answer. They asked me to speak, so I responded. At night I attended a negro camp meeting, at which were about two thousand colored people, and of all the strange ecstacies, swoonings, screamings, shoutings, dancing, jumping, and a score of other ridiculous and unseemly manifestations, these beat all I ever witnessed.

I have had the use of the Methodist church in which to deliver several lectures or discourses. The people here are very anxious to know what we believe in, and something of the foundation of our religion, and I am equally as anxious to tell them, and trust in God to give me strength and wisdom that I may at least warn them and leave them without an excuse. I feel much improved in health since I arrived in America.

On the 18th of October, 1883, I left my home in the valleys of the mountains, in company with many

more Elders who had been called of God through His servants the Prophets, to go and preach the Gospel and warn the nations. I arrived in Liverpool on the 2nd of November, and was appointed by President John H. Smith to labor in the Glasgow Conference, under President W. S. Geddes. I was assigned to the Edinburgh District, and traveled a short time with Elder Thomas Wilson. After I got a little acquainted with the neighborhood, Elder Wilson was removed, and I was left to labor alone. I did so until I met with an accident and broke my arm. Elder George Wilson was then sent to labor there, while I lay for a month in the infirmary. After I got well, Elder Geo. Wilson was removed from Edinburgh, and I continued to labor alone again for a short time, when Elder James L. McMurrin arrived from Utah, and started to labor with me. In the middle of July, 1884, I was released from the Edinburgh District, and appointed to labor in the Ayrshire District, on the west coast of Scotland. I labored there a short time in company with Elder James G. Crane, and from there I was sent to labor in the Newcastle Conference, under the direction of President R. H. Baty. I was appointed to travel with Elder T. F. H. Morton, and our field of labor was in the County of Durham and Cleveland District, Yorkshire. Brother Morton, like all my former traveling companions, was zealous and agreeable, and I loved to labor with them.

About the 20th of October I was released from the Newcastle Conference, and appointed to labor in Ireland, in connection with Elders Geo. Wilson and Robert Marshall. Later on Elder Wilson was released to return home, and Elder J. L. McMurrin was sent from Scotland to labor with Brother Marshall, and last spring Elders Sloan and Clyde were sent to Ireland to reinforce us.

After laboring there for eight months, I received permission from you to labor in the Leicester District of the Nottingham Conference, where quite a number of my relatives live, and whom I desired to try and get into the Church. The result of my labors with them and in that District and the other fields I have labored in, has been written before, and need not be mentioned here.

On the 1st of August, 1885, I was released from my labors in Great Britain, to return home with the company of Saints sailing August 29th.

How much good I have done in my various fields of labor I am not prepared to say, knowing full well that the Lord will reward me for all the good done, and measure back to me for all the evil.

I arrived here on the 10th inst., and since then have endeavored to declare the message entrusted to me, and shall until I leave here. When that will be I do not at present know. I am about 2,300 miles from home, and if it is the Lord's good pleasure to deliver me safe and sound to my home, I shall, by His help, endeavor to use the knowledge and understanding of the great latter-day work of the Lord, which He has blessed me with, to benefit others.

I feel to return the gratitude and thanks of my heart to the Saints in England, Ireland and Scotland, for their many acts of kindness to me. I shall ever be pleased to make any of them as welcome to my home in the chosen land of the Lord, as they made me to theirs, and I say unto all, Continue in the faith, and be not moved away from the Gospel you have heard and received, for you have not been following cunningly devised fables. Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. I remember you always in my prayers before the Lord.

Your brother and humble servant in the Gospel,

F. GREENWELL.

The truth may cost many a pang to utter, strict integrity may have to give up many a coveted gain, the courage of principle may forfeit the goodwill so highly prized or the position so eminently desirable; but upon the scale of years they will lead their adherents to a condition of honor and happiness compared with which all that had been sacrificed seems utterly trivial.